552 A favorite horse name was "Abba Dulla" (lit. father of a tough weed), named after a weed that is difficult to uproot, and that regrows despite efforts to the contrary.

714 Although rhinoceros shields have not been used for at least 20 years and with them has gone the job of the personal shieldbearer, the term "gashay"(my shield) is still used appealingly toward any male protector or paternal figure, especially by young men or by women of any age. Conversely, an older man may refer to his junnior trusted aide as "gasha jägrey", my shieldbearer.

579 Banditry (shefta), much reduced in recent years by harsh measures requiring the use of the army and capital punishment, still appears occasionally as a form of social protest. In the past, when a minor nobleman felt unjustly treated by a feudal superior, e.g. passed over in promotion, he would often "take to the bush" with his retainers, pillaging and even murdering, hoping that his ferocity would either intimidate the ruler of the province to negotiate with him, or arouse his desire to re-enlist so brave a bandit. Guerilla activities during the Italian occupation by these Amhara "arbañ-ñoch" (lit. patriots, self-styled), led the Italians to attempt negotiations on several occasions. It was difficult to demobilize some of the disappointed, irregulars, some of whom turned shefta after the war. Since then, peasants short of cash or unhappy about parting with much produce at tax-paying time, sometimes turn into highwaymen temporarily. It is the duty of the rural, non-uniformed police ("mäçh lëbash), the "thiefcatchers-

579 in-white", to control this. Sometimes these resort to the old-fashioned and officially illegal "afarsata" collective arrest of a series of suspected hamlets.

674 701 Another old pattern that survives is the personal bodyguard of the supreme ruler, i.e. the emperor, which has now increased to a size equal in manpower to the Ethiopian army itself, and is reputed to be far better trained and equipped. Centered at the capital and a few strategic spots, with greater mobility than the army, and battle experience gained in Korea, it contains much of the Galla "balbat" element directly loyal to the present royal family. The regular army is scattered throughout the country, and is utilized against periodic uprisings in the border lowlands and escarpments, such as the desert Danakil, the Issa and the Raya Galla of the eastern escarpment who occasionnally go on the warpath after the harvest season.

554 625 701 The attitude of the common people who admire an individual hero but mock uniformed dandies, still persists, much to the annoyance of the uniformed police of the provincial towns, and of the soldiers. The non-uniformed "näch lëbash" are far more respected, and their bravery is acknowledged.

691 Typical cases most frequently heard are debts, small thefts, improper measures at the market, plowing across a neighbor's border ("wäsän gafi", i.e. border-pusher), grain eaten by a neighbor's cow, and the severity of mutual insults that had been exchanged during a hostile argument. Details argued about are often petty, such as: how good was the fence; just how much grain was eaten; how much was actually consumed?

[579] More serious is the loss incurred from the outlaw bandit, traditionally called "bär zägi", (lit. the one who shut the gate), or "dur gäbba" (the one who fled to the bush). [685] The most frequent case involves debtor and creditor. Until very recently, the creditor could chain the debtor to him, and in rural areas one sometimes still sees their togas knotted together. This was uncomfortable for the creditor who had to feed the debtor. Even now that chaining is not permitted, a plaintiff still has to feed the defendent he has caused to be placed in jail (e.g. for theft) while awaiting trial. While he feeds him little and often spoiled food, he must keep him alive, and this acts as a deterrent against light accusation, except on the part of a wealthy "great man" accuser.

695 701 Special gestures, bodily motions, and drapings of the toga are still followed in the traditional way when going "bedanya fit", before the judge. The toga is draped ready for action, so that the accuser, or witness, can hold one corner at arm's length, step forward with heavy tread, and wave the bunched end of the em-